

## LESSON 8 \*February 13–19 Pelajaran 8, 13-19 Februari

### “Comfort My People” "HIBURKANLAH UMAT-KU."



### Sabbath Afternoon **Sabat Petang**

Read for This Week's Study: [Isa. 40:1, 2](#); [Isa. 40:3–8](#); [Isa. 40:9–11](#); [Isa. 40:12–31](#).  
**UNTUK PELAJARAN PEKAN INI BACALAH: Yes. 40: 1, 2; 40: 3–8; 40: 9–11; 40: 12–31.**

**Memory Text:** “Get up into the high mountain; O Jerusalem, you who bring good tidings, lift up your voice with strength, lift it up, be not afraid; say to the cities of Judah, ‘Behold your God!’ ” ([Isaiah 40:9, NKJV](#)). **AYAT HAFALAN:** "Hai Sion, pembawa kabar baik, naiklah ke atas gunung yang tinggi! Hai Yerusalem, pembawa kabar baik, nyaringkanlah suaramu kuat-kuat, nyaringkanlah suaramu, jangan takut! Kata-kanlah kepada kota-kota Yehuda: 'Lihat, itu Allahmu!' (Yesaya 40:9).

World War II ended in 1945 while a Japanese soldier named Shoichi Yokoi was hiding out in the jungle on the island of Guam. Leaflets dropped from U.S. planes proclaimed peace, but Yokoi thought it a trick. A loyal, patriotic soldier of the emperor, he had vowed never to surrender. Because he had no contact with civilization, he lived on what he could find in the jungle, a sparse, hard existence indeed. **Ketika Perang Dunia II berakhir tahun 1945, ada seorang tentara Jepang yang bernama Shoichi Yokoi, dia bersembunyi dalam hutan di kepulauan Guam. Selebaran dijatuhkan dari pesawat Amerika Serikat mengumumkan perdamaian, namun Yokoi**

berpikir itu adalah sebuah jebakan. Sebagai seorang prajurit kerajaan yang setia, dia telah bersumpah untuk tidak pernah menyerah. Karena sama sekali dia tidak berhubungan dengan masyarakat, dia bertahan hidup dengan apa yang dia dapat temukan di hutan, situasi yang ekstrem, dan serba sulit.

“In 1972, 27 years after the end of World War II, hunters came across Yokoi while he was fishing, and he only then learned that the message of peace had been true. While the rest of his people had been enjoying peace for decades, Yokoi had been enduring decades of privation and stress.”—Roy Gane, *Altar Call* (Berrien Springs, MI: Diadem, 1999), p. 304, adapted. Pada tahun 1972, 27 tahun setelah Perang Dunia II berakhir, pemburu melihat Yokoi sementara dia memancing, barulah pada saat itu dia mengetahui bahwa berita tentang perdamaian itu ternyata benar adanya. Sementara saudara sebangsanya telah menikmati perdamaian beberapa abad lamanya, Yokoi telah bertahan selama beberapa dekade hidup sendiri dalam tekanan yang berat.—Roy Gane, *Altar Call* (Berrien Springs, Mich.: Diadem, 1999), hlm. 304, disadur.

Many centuries earlier, through the prophet Isaiah, God announced that the time of His peoples’ stress and suffering was really over: “Comfort, O comfort my people, says your God. Speak tenderly to Jerusalem, and cry to her that she has served her term, that her penalty is paid, that she has received from the Lord’s hand double for all her sins” ([Isa. 40:1, 2](#), NRSV). Berabad-abad sebelumnya, melalui Nabi Yesaya, Allah mengumumkan bahwa masa-masa sulit dan penuh penderitaan yang dialami umat-Nya telah berakhir: “Hiburkanlah, hiburkanlah umat-Ku, demikian fi Allahmu, tenangkanlah hati Yerusalem dan serukanlah kepadanya, bahwa perhambaanmu sudah berakhir, bahwa kesalahannya telah diampuni, sebab ia telah menerima hukuman dari tangan TUHAN dua kali lipat karena segala dosanya” (Yes. 40: 1, 2).

Let’s take a look at what this means. Mari kita perhatikan apa arti dari pekabaran ini.

*\* Study this week’s lesson to prepare for Sabbath, February 20 Pelajari pelajaran minggu ini untuk persiapan Sabat, 20 Februari*

## **Ellen G. White Notes:**

### **Sabbath Afternoon, February 13**

In the darkest days of her long conflict with evil, the church of God has been given revelations of the eternal purpose of Jehovah. His people have been permitted to look beyond the trials of the present to the triumphs of the future, when, the warfare having been accomplished, the redeemed will enter into possession of the promised land. These visions of future glory, scenes pictured by the hand of God, should be dear to His church today, when the controversy of the ages is rapidly closing and the promised blessings are soon to be realized in all their fullness. . . .

. . . Soon we shall see Him in whom our hopes of eternal life are centered. And in His presence the trials and sufferings of this life will seem as nothingness. The former things “shall not be remembered, nor come into mind.” “Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye

might receive the promise. For yet a little while, and he that shall come will come, and will not tarry.” . . .

Look up, look up, and let your faith continually increase. Let this faith guide you along the narrow path that leads through the gates of the city into the great beyond, the wide, unbounded future of glory that is for the redeemed.—*God’s Amazing Grace*, p. 372.

Many were the messages of comfort given the church by the prophets of old. “Comfort ye, comfort ye My people” (**Isaiah 40:1**), was Isaiah’s commission from God; and with the commission were given wonderful visions that have been the believers’ hope and joy through all the centuries that have followed. Despised of men, persecuted, forsaken, God’s children in every age have nevertheless been sustained by His sure promises. By faith they have looked forward to the time when He will fulfill to His church the assurance, “I will make thee an eternal excellency, a joy of many generations.” **Isaiah 60:15**.—*Prophets and Kings*, pp. 722, 723.

The Father’s presence encircled Christ, and nothing befell Him but that which infinite love permitted for the blessing of the world. Here was His source of comfort, and it is for us. He who is imbued with the Spirit of Christ abides in Christ. Whatever comes to him comes from the Saviour, who surrounds him with His presence. Nothing can touch him except by the Lord’s permission. All our sufferings and sorrows, all our temptations and trials, all our sadness and griefs, all our persecutions and privations, in short, all things work together for our good. All experiences and circumstances are God’s workmen whereby good is brought to us.—*The Ministry of Healing*, pp. 488, 489.

## **SUNDAY February 14 Minggu 14 Februari**

### **Comfort for the Future ([Isa. 40:1, 2](#)) Penghiburan Untuk Masa Depan (Yesaya 40:1,2).**

**In [Isaiah 40:1, 2](#), God comforts His people. Their time of punishment has finally ended. What punishment is that? Dalam Yesaya 40: 1, 2, Allah menghiburkan umat-Nya. Masa penghukuman mereka telah berakhir. Hukuman apakah itu?**

There are many answers to this question. There was the punishment administered by Assyria, the rod of God’s anger (Isaiah 10), from which God delivered Judah by destroying Sennacherib’s army in 701 b.c. (Isaiah 37). There was the punishment administered by Babylon, which would carry away goods and people from Judah because Hezekiah had displayed his wealth to the messengers from Merodach-baladan (Isaiah 39, NRSV). And there was the punishment administered by one of the other nations against which Isaiah wrote messages (Isaiah 14–23). **Ada begitu banyak jawaban untuk pertanyaan ini. Ada hukuman yang dijalankan oleh Asyur, sebagai tongkat amarah Allah (Yes. 10), di mana Allah membebaskan Yehuda dengan menghancurkan tentara Sanherib pada tahun 701 SM (Yes. 37). Ada juga hukuman yang**

dijalankan oleh Babel, yang menjarah semua harta benda rakyat Yehuda sebab Hizkia telah mempertontonkan kekayaannya kepada utusan dari Merodach-Baladan (Yes. 39). Dan ada juga hukuman yang dilaksanakan oleh salah satu bangsa-bangsa di sekitar kerajaan Yehuda yang terhadapnya Yesaya menulis pekabaran (Yes. 14–23).

Meanwhile, though “Assyria” and “Assyrian[s]” are mentioned 43 times from [Isaiah 7:17](#) to 38:6, this nation appears only once in the rest of Isaiah, where [Isaiah 52:4](#) refers to past oppression by Egypt and then by “the Assyrian.” In the latter part of Isaiah, deliverance from exile in Babylon is mentioned ([Isa. 43:14](#); [Isa. 47:1](#); [Isa. 48:14, 20](#)), and it is Cyrus, the Persian who conquered Babylon in 539 b.c., who is to free the exiles of Judah ([Isa. 44:28](#), [Isa. 45:1](#), [Isa. 45:13](#)). Sementara itu, meski “Asyur” dan “bangsa Asyur” disebutkan 43 kali dari Yesaya 7: 17 sampai 38: 6, bangsa ini muncul hanya satu kali lagi di bagian akhir kitab Yesaya, di mana Yesaya 52: 4 merujuk pada penindasan yang dilakukan oleh Mesir di masa yang lalu dan kemudian oleh “Asyur.” Pada bagian akhir dari Yesaya, pembebasan dari pembuangan di Babel juga disebutkan (Yes. 43: 14; 47: 1; 48: 14, 20), dan Koresh, orang Persia yang menaklukkan Babel pada tahun 539 SM, dia juga yang membebaskan Yehuda dari pembuangan (Yes. 44: 28; 45: 1; 45: 13).

Isaiah 1–39 emphasizes events leading up to deliverance from the Assyrians in 701 b.c., but at the beginning of chapter 40, the book leaps ahead a century and a half to the end of Babylon, in 539 b.c., and the return of the Jews shortly thereafter. Yesaya 1–39 menekankan berbagai peristiwa yang menuntun pada pembebasan dari Asyur di tahun 701 SM, namun pada permulaan pasal 40, buku itu melompat satu setengah abad kepada kesudahan Babel, pada tahun 539 SM, dan segera setelah itu bangsa Yehuda kembali ke Yerusalem.

**Is the theme of return from Babylon linked with anything earlier in Isaiah? If so, what? Apakah tema kembali dari Babel dikaitkan dengan peristiwa terdahulu dalam Yesaya? Jika demikian, peristiwa apakah itu?**

Isaiah 39 serves as a transition to the following chapters by predicting a Babylonian captivity, at least for some of Hezekiah’s descendants ([Isa. 39:6, 7](#)). Furthermore, the oracles of Isaiah 13, 14, and 21 predict the fall of Babylon and the liberty this would bring to God’s people: “But the Lord will have compassion on Jacob and will again choose Israel, and will set them in their own land. . . . When the Lord has given you rest from your pain and turmoil and the hard service with which you were made to serve, you will take up this taunt against the king of Babylon” ([Isa. 14:1–4, NRSV](#)). Notice the close connection with [Isaiah 40:1, 2](#), where God promises His people there is an end to their suffering. Yesaya 39 merupakan transisi kepada pasal berikutnya dengan meramalkan penawanan ke Babel, paling sedikit bagi beberapa keturunan Hizkia (Yes. 39: 6, 7). Lebih lanjut, pidato dari Yesaya 13, 14, dan 21 meramalkan kejatuhan Babel dan peluang kemerdekaan yang tercipta untuk umat Allah: “Sebab TUHAN akan menyayangi Yakub dan akan memilih Israel sekali lagi dan akan membiarkan mereka tinggal di tanah mereka .... Maka pada hari TUHAN mengakhiri kesakitan dan kegelisahanmu dan kerja paksa yang berat yang dipaksakan kepadamu, maka engkau akan memperdengarkan ejekan ini tentang raja Babel” (Yes. 14: 1–4). Perhatikan hubungan yang erat dengan Yesaya 40: 1, 2, di mana Allah berjanji kepada umat-Nya pasti ada akhir dari penderitaan mereka.

What do Bible promises about the end of suffering mean to you now, amid your present suffering? What good would our faith be without those promises? Why, then, is it so important to cling to them, no matter what? **Janji apakah yang terdapat dalam Alkitab tentang akhir dari penderitaan dan apakah maknanya bagi Anda, meski Anda menderita saat ini? Apakah manfaat iman kita tanpa janji-janji itu? Mengapakah penting untuk selalu bergantung kepada janji-janji itu, tidak peduli apa pun kesulitan yang ada pada saat ini?**

### **Ellen G. White Notes:**

#### **Sunday, February 14: Comfort For The Future**

The pride of Assyria and its fall are to serve as an object lesson to the end of time. Of the nations of earth today who in arrogance and pride array themselves against Him, God inquires, “To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth.” Verse 18.

“The Lord is good, a stronghold in the day of trouble; and He knoweth them that trust in Him. But with an overrunning flood He will make an utter end” of all who endeavor to exalt themselves above the Most High. Nahum 1:7, 8.—Prophets and Kings, p. 366.

That heart is the happiest that has Christ as an abiding guest. That home is the most blessed where godliness is a controlling principle. . . . In the workshop where the peace and heavenly presence of Christ dwells, the workers will be the most trustworthy, the most faithful, and the most efficient. The fear and love of God are seen.

In this world there is neither comfort nor happiness without Jesus. Let us acknowledge Him as our Friend and Saviour. . . . In Him are matchless charms. O may we all so live during this brief period of probationary time that we shall reign with Him throughout the ceaseless ages of eternity!—My Life Today, p. 157.

It is your privilege to trust in the love of Jesus for salvation, in the fullest, surest, noblest manner; to say, He loves me, He receives me; I will trust Him, for He gave His life for me. Nothing so dispels doubt as coming in contact with the character of Christ. He declares, “Him that cometh to Me I will in no wise cast out;” that is, there is no possibility of My casting him out, for I have pledged My word to receive him. Take Christ at His word, and let your lips declare that you have gained the victory.

Is Jesus true? Does He mean what He says? Answer decidedly, Yes, every word. Then if you have settled this, by faith claim every promise that He has made, and receive the blessing; for this acceptance by faith gives life to the soul. You may believe that Jesus is true to you, even though you feel yourself to be the weakest and most unworthy of His children. And as you believe, all your dark, brooding doubts are thrown back upon the

archdeceiver who originated them. You can be a great blessing if you will take God at His word. By living faith you are to trust Him, even though the impulse is strong within you to speak words of distrust.—Testimonies to Ministers and Gospel Workers, p. 517.

The season of distress and anguish before us will require a faith that can endure weariness, delay, and hunger—a faith that will not faint though severely tried. The period of probation is granted to all to prepare for that time. Jacob prevailed because he was persevering and determined. His victory is an evidence of the power of importunate prayer. All who will lay hold of God’s promises, as he did, and be as earnest and persevering as he was, will succeed as he succeeded. . . . When waves of despair which no language can express sweep over the suppliant, [let us] cling with unyielding faith to the promises of God.—The Great Controversy, p. 621.

**MONDAY February 15 Senin, 15 Februari**

**Presence, Word, and Roadwork ([Isa. 40:3–8](#)) Kehadiran, Firman, Dan Perbaikan Jalan (Yesaya 40:3-8).**

**How do God’s people receive comfort? ([Isa. 40:1–8](#).) Bagaimanakah umat Allah menerima penghiburan? Yes. 40: 1–8.**

An unnamed herald announces that God is coming to reveal His glory ([Isa. 40:3–5](#)). Another voice proclaims that although humans are transient like foliage, “the word of our God will stand forever” ([Isa. 40:8, NRSV](#)). Seorang bentara yang tidak disebutkan namanya mengungkapkan bahwa Tuhan akan datang menyatakan kemuliaannya (Yes. 40: 3–5). Suara yang lain mengabarkan bahwa meskipun manusia sifatnya sementara seperti dedaunan, “Firman Allah kita tetap untuk selama-lamanya.” (Yes. 40: 8)

After the exile, God’s people gain back what they had received at Mount Sinai and then rejected all throughout their apostasy, for which they were punished: God’s presence and His Word. These are the basic ingredients of God’s covenant with Israel, which were enshrined at His sanctuary in their midst ([Exod. 25:8, 16](#)). Because they had violated His Word, God had abandoned His temple (Ezekiel 9–11), but He is coming back. His presence and His eternally dependable Word bring comfort, deliverance, and hope. Setelah pembuangan, umat Allah mendapatkan kembali apa yang mereka telah terima di Gunung Sinai yaitu yang mereka pernah tolak semuanya melalui kemurtadan mereka, itulah sebabnya mereka dihukum: Kehadiran Allah dan firman-Nya. Inilah unsur utama dari perjanjian Allah dengan Israel, yang diabadikan di tempat kudus-Nya di tengah-tengah mereka (Kel. 25: 8, 16). Sebab mereka telah melanggar firman-Nya, Allah telah meninggalkan bait suci-Nya (Yeh. 9–11), tetapi Dia datang kembali. Kehadiran-Nya dan firman-Nya yang dapat dipercaya selamanya membawa penghiburan, pembebasan, dan pengharapan.

**What preparation is necessary for the Lord's coming? ([Isa. 40:3-5](#).) **Persiapan apakah yang diperlukan bagi kedatangan Tuhan? Yes. 40: 3-5.****

It is not fitting for a king to be jolted by a rough road. So, his coming is preceded by roadwork. The more so for the King of kings! His coming, apparently from the east, where He has been in exile with His people as a sanctuary to them ([Ezek. 11:16](#)), would require major rearrangement of the terrain. Construction of a literal, level superhighway through the rugged hills east of Jerusalem would be daunting, even with dynamite and bulldozers. God is the only One who can do the work; it is He who turns "the rough places into level ground" ([Isa. 42:16, NRSV](#)). But He doesn't need a literal road for transportation because He has an airborne chariot of cherubim (Ezekiel 1, 9-11). **Tidaklah cocok bagi seorang raja untuk mengalami guncangan karena jalan yang rusak. Jadi kedatangannya harus didahului dengan perbaikan jalan. Apalagi untuk kedatangan Raja dia atas segala raja! Kedatangan-Nya, tampaknya dari timur, di mana Dia telah berada di pembuangan bersama umat-Nya bagaikan sebuah tempat kudus bagi mereka (Yeh. 11: 16), akan menuntut perbaikan tanah yang cukup besar. Pembangunan secara literal, jalan raya setinggi jalan setapak melalui bukit-bukit berbatu di sebelah timur Yerusalem akan menakutkan, meskipun menggunakan dinamit dan bulldozer. Allah adalah satu-satunya yang dapat melakukan pekerjaan itu; Dialah yang dapat membuat "tanah yang berlekuk-lekuk menjadi tanah yang rata" (Yes. 42: 16). Namun Dia tidak membutuhkan jalan secara literal untuk kelancaran transportasi sebab Dia memiliki kereta kerub yang dapat melintasi langit (Yeh. 1, 9-11).**

The New Testament explicitly applies Isaiah's prophecy to the spiritual roadwork accomplished through the preaching of John the Baptist ([Matt. 3:3](#)). His message was: " 'Repent, for the kingdom of heaven has come near' " ([Matt. 3:2, NRSV](#)) and the baptism that he performed was "of repentance for the forgiveness of sins" ([Mark 1:4, NRSV](#)). So, the roadwork was repentance, willingness to turn away from sin, in order to receive the comfort of God's forgiveness and presence. **Perjanjian Baru secara jelas menerapkan nubuatan Yesaya kepada perbaikan jalan secara rohani yang diselesaikan melalui khotbah Yohanes Pembaptis (Mat. 3: 3). Pekabarannya adalah: "Bertobatlah, sebab kerajaan surga sudah dekat" (Mat. 3: 2) dan pembaptisan yang dia lakukan adalah baptisan "pertobatan untuk pengampunan dosa-dosa" (Mrk. 1: 4). Jadi, perbaikan jalan adalah pertobatan, kemauan untuk meninggalkan dosa-dosa, sebagai syarat untuk menerima penghiburan Allah melalui pengampunan dan kehadiran-Nya.**

[Jeremiah 31:31-34](#) proclaimed the same spiritual message in plenty of time for the exiles of Judah to understand the spiritual nature of roadwork for God. In this passage, the Lord promises those who are willing a fresh start: a "new covenant" in which He puts His law in their hearts and pledges to be their God. They know Him and His character, because He has forgiven them. **Yeremia 31: 31-34 memberitakan pesan rohani yang sama dalam waktu yang cukup lama agar orang Yehuda yang ada dalam pembuangan dapat memahami sifat rohani dari perbaikan jalan bagi Allah. Dalam pasal ini, Tuhan berjanji kepada mereka yang rindu untuk memiliki awal yang baru: sebuah "perjanjian baru" di mana Dia menaruh hukum-Nya dalam hati mereka dan berjanji untuk menjadi Allah mereka. Mereka mengenal Dia dan karakter-Nya, sebab Dia telah mengampuni mereka.**

**Read carefully [Isaiah 40:6-8](#). What hope can you, who fade away as does the grass, derive from what these verses say? In what should they warn us against putting our trust? **Baca****

**dengan saksama Yesaya 40: 6–8. Pengharapan apakah yang Anda (sebagai manusia yang akan hilang lenyap seperti rumput di ladang), dapatkan dari yang disebutkan ayat-ayat ini? Apakah yang diamarkan ke-pada kita sehubungan dengan menaruh kepercayaan kita?**

### **Ellen G. White Notes:**

**Monday, February 15: Presence, Word, And Roadwork**

**Anciently, when a king journeyed through the less frequented parts of his dominion, a company of men was sent ahead of the royal chariot to level the steep places and to fill up the hollows, that the king might travel in safety and without hindrance. This custom is employed by the prophet to illustrate the work of the gospel. “Every valley shall be exalted, and every mountain and hill shall be made low.” When the Spirit of God, with its marvelous awakening power, touches the soul, it abases human pride. Worldly pleasure and position and power are seen to be worthless. “Imaginations, and every high thing that exalteth itself against the knowledge of God” are cast down; every thought is brought into captivity “to the obedience of Christ.” 2 Corinthians 10:5. Then humility and self-sacrificing love, so little valued among men, are exalted as alone of worth. This is the work of the gospel, of which John’s message was a part.—The Desire of Ages, p. 135.**

**What is our work? The same as that given to John the Baptist, of whom we read: “In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight.” Matthew 3:1-3. . . .**

**The word of the Lord to us is: “Repent ye; prepare the way for a revival of My work.” . . .**

**Obstacles to the advancement of the work of God will appear; but fear not. To the omnipotence of the King of Kings, our covenant-keeping God unites the gentleness and care of a tender shepherd. Nothing can stand in His way. His power is absolute, and it is the pledge of the sure fulfillment of His promises to His people. . . . His goodness and love are infinite, and His covenant is unalterable.—Testimonies for the Church, vol. 8, pp. 9, 10.**

**The infidel Voltaire once boastingly said: “I am weary of hearing people repeat that twelve men established the Christian religion. I will prove that one man may suffice to overthrow it.” Generations have passed since his death. Millions have joined in the war upon the Bible. But it is so far from being destroyed, that where there were a hundred in Voltaire’s time, there are now ten thousand, yes, a hundred thousand copies of the book of God. In the words of an early Reformer concerning the Christian church, “The Bible is an anvil that has worn out many hammers.” Saith the Lord: “No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn.” Isaiah 54:17.**



“The word of our God shall stand forever.” Isaiah 40:8. Whatever is built upon the authority of man will be overthrown; but that which is founded upon the rock of God’s immutable word shall stand forever.—The Great Controversy, p. 288.

**TUESDAY February 16 Selasa 16 Februari**

**The Birth of Evangelism ([Isa. 40:9–11](#)) Lahirnya Penginjilan (Yesaya 40:9-11).**

**What kind of event is described in [Isaiah 40:9–11](#)? Peristiwa apakah yang digambarkan dalam Yesaya 40: 9–11?**

Later in Isaiah there appears a male herald of good news for Jerusalem ([Isa. 41:27](#), [Isa. 52:7](#)). But in [Isaiah 40:9](#) the herald to proclaim “ ‘Here is your God!’ ” (NRSV) from a mountain is female, a fact brought out in the Hebrew. Di bagian akhir kitab Yesaya muncul seorang laki-laki yang membawakan kabar baik untuk Yerusalem (Yes. 41: 27; 52: 7). Namun dalam Yesaya 40: 9 pemberita itu mengumumkan “Lihat, itu Allahmu!” dalam bahasa Ibrani menggunakan bentuk feminin.

In Psalm 68, David praises God because He “gives the desolate a home to live in; he leads out the prisoners to prosperity” ([Ps. 68:6, NRSV](#)). Though here these words apply to the Exodus from Egyptian bondage, Isaiah uses the same ideas with reference to the proclamation of a second “Exodus”: the return from Babylonian captivity. Dalam Mazmur 68, Daud memuji Allah karena Dia “memberi tempat tinggal kepada orang-orang sebatang kara, Ia mengeluarkan orang-orang tahanan, sehingga mereka bahagia” (Mzm. 68: 6). Meski penerapan ayat ini untuk keluarnya bangsa Israel dari perhambaan Mesir, Yesaya menggunakan gagasan yang sama dengan mengacu pada pengumuman “Keluaran” yang kedua kali: yaitu kembalinya mereka dari penewanan Babel.

Meanwhile, the New Testament applies [Isaiah 40:3–5](#) to John the Baptist, who prepared the way for Christ, the eternal Word who became the Lord’s presence in flesh among His people ([John 1:14](#)). Sementara itu, Perjanjian Baru menerapkan Yesaya 40: 3–5 kepada Yohanes Pembaptis, seorang yang mempersiapkan jalan bagi Kristus, Firman Allah yang kekal sebagai wujud kehadiran Tuhan dalam bentuk manusia yang tinggal di antara umat-Nya (Yoh. 1: 14).

Even earlier than John, others spoke about the good news of His coming. Among the first of these were the elderly Simeon and Anna, who met Baby Jesus when He was dedicated at the temple ([Luke 2:25–38](#)). Like Isaiah’s heralds, they were male and female. Simeon was looking forward to the consolation/comfort of Israel in the form of the Messiah ([Luke 2:25, 26](#)). Bahkan sebelum Yohanes, orang lain telah menyampaikan kabar baik kedatangan-Nya. Di antara mereka yang mula-mula memberitakan kabar baik adalah Simeon dan Hana yang sudah lanjut usia, mereka bertemu bayi Yesus saat Ia dibawa untuk doa penyerahan di bait suci (Luk. 2: 25–38).

Seperti pemberita dalam kitab Yesaya, mereka adalah pria dan wanita. Simeon melihat jauh ke depan sehubungan dengan penghiburan Israel dalam bentuk Mesias (Luk. 2: 25, 26).

In light of Isaiah's prophecy, it does not appear coincidental that Anna, a prophetess, was the very first to announce publicly at the temple mountain to the people of Jerusalem that the Lord had come: "At that moment she came, and began to praise God and to speak about the child to all who were looking for the redemption of Jerusalem" ([Luke 2:38, NRSV](#)). This was the birth of Christian evangelism as we know it: proclamation of the gospel, the good news, that Jesus Christ has come to bring salvation. Later, Christ entrusted to another woman, Mary Magdalene, the first tidings of His triumphant resurrection ([John 20:17, 18](#)), which ensured that His gospel mission to planet Earth was accomplished. Flesh is like grass, but the divine Word who became flesh is eternal (see [Isa. 40:6-8](#))! Dalam terang nubuatan Yesaya, tampaknya bukan sebuah kebetulan di mana Hana, seorang nabiah, adalah yang pertama kali mengumumkan di depan umum yaitu di gunung bait suci kepada penduduk Yerusalem bahwa Tuhan sudah datang: "Dan pada ketika itu juga datanglah ia ke situ dan mengucap syukur kepada Allah dan berbicara tentang Anak itu kepada semua orang yang menantikan kelepasan untuk Yerusalem" (Luk. 2: 38). Inilah kelahiran penginjilan Kristen, seperti yang kita ketahui: pemberitaan Injil, kabar baik, bahwa Yesus Kristus telah datang membawa keselamatan. Di kemudian hari, Kristus memercayakan kepada wanita lain, Maria Magdalena, kabar pertama dari kebangkitan-Nya yang penuh kemenangan (Yoh. 20: 17, 18), yang memastikan bahwa misi penginjilan-Nya kepada dunia telah diselesaikan. Manusia bagaikan rumput, tetapi Firman Allah yang menjadi manusia kekal selama-lamanya (Yes. 40: 6-8)!

Look at [Isaiah 40:11](#). What kind of imagery is presented here? Write out for yourself a paragraph on how you, personally, have experienced shepherding by the Lord. Why is it good to recount in your mind the way the Lord has led you? **Baca Yesaya 40: 11. Gambarkan apakah yang disampaikan di sini? Tuliskan bagi Anda sebuah paragraf bagaimana Anda secara pribadi, telah mengalami penggembalaan dari Tuhan. Mengapakah baik bagi kita untuk mengingat kembali berbagai cara Tuhan untuk menuntun kita?**

### **Ellen G. White Notes:**

#### **Tuesday, February 16: The Birth Of Evangelism**

**It is the darkness of misapprehension of God that is enshrouding the world. Men are losing their knowledge of His character. It has been misunderstood and misinterpreted. At this time a message from God is to be proclaimed, a message illuminating in its influence and saving in its power. His character is to be made known. Into the darkness of the world is to be shed the light of His glory, the light of His goodness, mercy, and truth.**

**This is the work outlined by the prophet Isaiah in the words, "O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and His arm**

shall rule for Him; behold, His reward is with Him, and His work before Him.” Isaiah 40:9, 10.—Christ’s Object Lessons, p. 415.

The unselfish labor of Christians in the past should be to us an object lesson and an inspiration. The members of God’s church are to be zealous of good works, separating from worldly ambition and walking in the footsteps of Him who went about doing good. With hearts filled with sympathy and compassion, they are to minister to those in need of help, bringing to sinners a knowledge of the Saviour’s love. Such work calls for laborious effort, but it brings a rich reward. Those who engage in it with sincerity of purpose will see souls won to the Saviour, for the influence that attends the practical carrying out of the divine commission is irresistible.

Not upon the ordained minister only rests the responsibility of going forth to fulfill this commission. Everyone who has received Christ is called to work for the salvation of his fellow men. “The Spirit and the bride say, Come. And let him that heareth say, Come.” Revelation 22:17. The charge to give this invitation includes the entire church. Everyone who has heard the invitation is to echo the message from hill and valley, saying, “Come.”—The Acts of the Apostles, pp. 109, 110.

“He calleth His own sheep by name, and leadeth them out. . . . And the sheep follow Him: for they know His voice.” The Eastern shepherd does not drive his sheep. He depends not upon force or fear; but going before, he calls them. They know his voice, and obey the call. So does the Saviour-Shepherd with His sheep. . . .

As the shepherd goes before his sheep, himself first encountering the perils of the way, so does Jesus with His people. “When He putteth forth His own sheep, He goeth before them.” The way to heaven is consecrated by the Saviour’s footprints. The path may be steep and rugged, but Jesus has traveled that way; His feet have pressed down the cruel thorns, to make the pathway easier for us. Every burden that we are called to bear He Himself has borne.—The Desire of Ages, p. 480.

**WEDNESDAY February 17 Rabu 17 Februari**

**Merciful Creator ([Isa. 40:12–31](#)) Pencipta Yang Penuh Rahmat (Yesaya 40:12-31).**

How does Isaiah 40 develop the themes of God’s mercy and power? Throughout this chapter, God’s mercy and power are interwoven (see below) and even blended together, because they are both necessary in order for God to save His people. He wants to save them, because He is merciful; He is able to save them, because He is powerful. **Bagaimanakah Yesaya 40 mengembangkan tema tentang rahmat dan kuasa Allah? Di sepanjang pasal ini, rahmat dan kuasa**

**Allah terjalin erat (lihat di bawah ini) dan bahkan bercampur menjadi satu, sebab keduanya dibutuhkan Allah untuk menyelamatkan umat-Nya. Dia ingin menyelamatkan mereka, karena Dia penuh rahmat; Dia sanggup menyelamatkan mereka karena Dia sangat berkuasa.**

Mercy ([Isa. 40:1–5](#)): comfort, coming of the Lord to deliver  
Power ([Isa. 40:3–8](#)): glory, permanence versus human weakness  
Mercy ([Isa. 40:9–11](#)): good news of deliverance, Shepherd of His people  
Power ([Isa. 40:12–26](#)): incomparable Creator  
Mercy ([Isa. 40:27–31](#)): as Creator, gives power to the faint

Rahmat (Yes. 40: 1–5) : penghiburan, datangnya Tuhan untuk membebaskan.  
Kuasa (Yes. 40: 3–8): kemuliaan, keabadian versus kelemahan manusia.  
Rahmat (Yes. 40: 9–11) : kabar baik pembebasan, Gembala umat-Nya.  
Kuasa (Yes. 40: 12–26) : Pencipta yang tiadaandingannya.  
Rahmat (Yes. 40: 27–31) : sebagai Pencipta, memberikan kuasa kepada yang lemah.

Having introduced God’s might in terms of His glory and permanence ([Isa. 40:3–8](#)), Isaiah elaborates on His power and superior wisdom, which make earth and earthlings appear puny ([Isa. 40:12–17](#)). Here Isaiah’s style, with rhetorical questions and vivid analogies referring to the earth and its parts, sounds like God’s answer to Job (Job 38–41). **Setelah memperkenalkan kekuasaan Allah dalam hal kemuliaan dan keabadian-Nya (Yes. 40: 3–8), Yesaya menguraikan kekuatan dan kebijaksanaan-Nya yang lebih tinggi, yang membuat dunia dan penduduknya tampak lemah (Yes. 40: 12–17). Di sini model Yesaya, dengan pertanyaan retorika dan analogi yang jelas, mengacu pada bumi dan bagian-bagiannya seperti jawaban Allah kepada Ayub (Ayb. 38–41).**

**What is the answer to Isaiah’s rhetorical question: “To whom then will you liken God?” ([Isa. 40:18, NRSV.](#)) Apakah jawaban kepada pertanyaan retorika Yesaya: “Kepada siapakah engkau akan samakan Allah” (Yes. 40: 18) ?**

For Isaiah, as for Job, the answer goes without saying: no one. God is incomparable. But Isaiah picks up on his question and refers to the answer that many ancient people implied by their actions, which is that God is like an idol ([Isa. 40:19, 20](#)). **Bagi Yesaya, juga seperti bagi Ayub, jawabannya tanpa disebutkan pastilah: tidak ada. Allah tidak dapat dibandingkan. Tetapi Yesaya mengambil pertanyaannya dan merujuk pada jawaban orang-orang dahulu kala yang diberikan lewat berbagai tindakan mereka, di mana Allah disamakan dengan berhala (Yes. 40: 19, 20).**

To this notion Isaiah responds. Already it looks foolish to use an idol as a likeness of God, but just to be sure people get the point, he elaborates on God’s uniqueness and brings in the unanswerable argument that He is the holy Creator ([Isa. 40:21–26](#)). **Untuk gagasan ini Yesaya memberikan respons. Sesungguhnya menggunakan berhala dan menyamakannya seperti Allah saja sudah tampak bodoh, namun dia ingin memastikan bahwa bangsa itu mengerti betul, dia menguraikan keunikan Allah dan membawa argumen-argumen yang tidak dapat dibantah, bahwa Dialah satu-satunya Pencipta (Yes. 40: 21–26).**

**How does verse 27 reveal the attitude of the people addressed by Isaiah's message? In what ways are we guilty of having the same attitude?**

**Bagaimanakah ayat 27 menyatakan sikap umat yang mendengarkan pekabaran Yesaya? Dalam cara apakah kita juga bersalah karena memiliki sikap yang sama?**

The purpose of God's message is to comfort people who need it! Like Job, their suffering had made them confused and discouraged concerning His character. **Maksud dari pekabaran Allah ialah untuk menghiburkan umat-Nya yang membutuhkan hal itu! Seperti Ayub, penderitaan mereka membuat mereka bingung dan ciut memikirkan karakter Allah.**

**Look through the verses for today. They talk not only of God's mercy and His power but also of the fact that He is the Creator. Why is this truth so important to understand? How does the Sabbath, each week, help reinforce this crucial point? Bacalah ayat-ayat untuk hari ini. Ayat-ayat tersebut tidak hanya berbicara tentang rahmat dan kuasa Allah tetapi juga fakta bahwa Dia adalah Pencipta. Mengapakah kebenaran ini sangat penting untuk kita pahami? Bagaimanakah perayaan Sabat, setiap pekan, dapat menolong untuk memperkuat poin ini?**

### Ellen G. White Notes:

**Wednesday, February 17: Merciful Creator**

**Men of the greatest intellect cannot understand the mysteries of Jehovah as revealed in nature. Divine inspiration asks many questions which the most profound scholar cannot answer. These questions were not asked that we might answer them, but to call our attention to the deep mysteries of God and to teach us that our wisdom is limited; that in the surroundings of our daily life there are many things beyond the comprehension of finite beings.**

**Skeptics refuse to believe in God because they cannot comprehend the infinite power by which He reveals Himself. But God is to be acknowledged as much from what He does not reveal of Himself, as from that which is open to our limited comprehension. Both in divine revelation and in nature, God has given mysteries to command our faith. This must be so. We may be ever searching, ever inquiring, ever learning, and yet there is an infinity beyond.—The Ministry of Healing, p. 431.**

**He who has chosen Christ has joined himself to a power that no array of human wisdom or strength can overthrow. . . .**

**“To whom then will ye liken Me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth. . . . Hast thou not known? hast thou not heard, that the everlasting God, the**

Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of His understanding. He giveth power to the faint; and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.” Isaiah 40:25, 26, 28-31.—Testimonies for the Church, vol. 8, pp. 39, 40.

God calls men to look upon the heavens. See Him in the wonders of the starry heavens. [Isaiah 40:26 quoted.] We are not merely to gaze upon the heavens; we are to consider the works of God. He would have us study the works of infinity, and from this study, learn to love and reverence and obey Him. The heavens and the earth with their treasures are to teach the lessons of God’s love, care, and power. . . .

. . . God calls upon His creatures to turn their attention from the confusion and perplexity around them, and admire His handiwork. The heavenly bodies are worthy of contemplation. God has made them for the benefit of man, and as we study His works, angels of God will be by our side to enlighten our minds, and guard them from satanic deception. As you look at the wonderful things God’s hand has made, let your proud, foolish heart feel its dependence and inferiority. As you consider these things, you will have a sense of God’s condescension.—Ellen G. White Comments, in The SDA Bible Commentary, vol. 4, p. 1145.

**THURSDAY February 18 Kamis 18 Februari**

**The Problem With Idolatry ([Isa. 40:19, 20](#)) Masalah Dengan Penyembahan Berhala (Yesaya 40:19,20).**

Idolatry destroys a unique, intimate relationship with God by replacing Him with something else ([Exod. 20:4, 5](#); [Isa. 42:8](#)). So, prophets refer to idolatry as spiritual “adultery” ([Jer. 3:6–9](#), [Ezek. 16:15–19](#)). Berhala menghancurkan hubungan yang unik dan intim dengan Allah, oleh menggantikan Dia dengan yang lain (Kel. 20: 4, 5; Yes. 42: 8). Jadi, nabi-nabi merujuk penyembahan berhala sebagai “perzinaan” rohani (Yer. 3: 6–9; Yeh. 16: 15–19).

Read [Isaiah 41:29](#). How does Isaiah characterize idols? How do you understand what he is saying there about them? Why is that so accurate a depiction of any idol, no matter what it is? **Baca Yesaya 41: 29. Bagaimanakah Yesaya menggambarkan berhala? Bagaimanakah Anda dapat memahami apa yang dia katakan di sana tentang berhala-berhala itu? Mengapa hal itu begitu tepat menggambarkan berhala apa saja, tidak peduli apa pun bentuknya?**

Ancient idolaters believed they worshiped powerful divine beings through images or symbols of them. Worship of an idol representing another god breaks the first commandment: “You shall

have no other gods before me” ([Exod. 20:3, NRSV](#)). But if an idol is intended to represent the true God, as the golden calf was ([Exod. 32:4, 5](#)), the Lord rejects it as a likeness of Himself, for nobody knows how to depict Him ([Deut. 4:15–19](#)), and nothing can represent His incomparable glory and greatness. Thus, an idol itself functions as another god, and worshiping it breaks the first and second commandments. **Penyembah berhala pada zaman dahulu percaya bahwa mereka menyembah makhluk ilahi yang sangat kuat lewat patung atau simbolnya. Menyembah berhala yang merupakan allah lain melanggar hukum pertama: “Jangan ada padamu allah lain di hadapan-Ku” (Kel. 20: 3). Namun jika berhala itu dijadikan sebagai Allah yang sesungguhnya, seperti anak lembu emas (Kel. 32: 4, 5), Tuhan menolak hal itu sebagai sesuatu yang mirip dengan diri-Nya, sebab tidak ada yang mengetahui bagaimana cara menggambarkan-Nya (Ul. 4: 15–19), dan tidak ada yang dapat mewakili kemuliaan dan kebesaran-Nya. Dengan demikian, berhala itu sendiri berfungsi sebagai allah lain, dan menyembah berhala merupakan pelanggaran terhadap hukum pertama dan hukum kedua.**

God’s people don’t need idols, because they have His real Shekinah presence with them in His sanctuary. To worship an idol is to replace and, therefore, deny His real presence. **Umat Allah tidak memerlukan berhala, sebab mereka memiliki Sekinah-Nya yang hadir bersama mereka dalam bait suci-Nya. Menyembah berhala adalah menggantikan Dia dan juga, menyangkal hadirat-Nya**

**What kinds of idolatry do we face as a church today? Does idolatry appear in more subtle forms in the church today? If so, how? Jenis penyembahan berhala apakah yang kita hadapi secara gereja pada saat ini? Apakah penyembahan berhala tampak dalam bentuk yang lebih halus di dalam gereja pada zaman ini? Jika demikian, bagaimanakah bentuknya?**

“Many who bear the name of Christians are serving other gods besides the Lord. Our Creator demands our supreme devotion, our first allegiance. Anything which tends to abate our love for God, or to interfere with the service due Him, becomes thereby an idol.” —Ellen G. White Comments, *The SDA Bible Commentary*, vol. 2, pp. 1011, 1012. **“Banyak orang yang disebut Kristen melayani ilah lain selain Tuhan. Pencipta kita menuntut pengabdian yang tertinggi, sebagai bentuk kesetiaan kita. Apa pun yang dapat mengurangi kasih kita kepada Tuhan, atau yang mengganggu pelayanan kita kepada-Nya, menjadi berhala.”—Ellen G. White Comments, *The SDA Bible Commentary*, jld. 2, hlm. 1011–1012.**

We know from ancient writings that idolatry was attractive, because it was about materialism. Using modes of worship people could relate to, idolaters honored forces they believed could give them fertility and prosperity. It was self-help religion. Sound familiar? **Kita mengetahui dari tulisan-tulisan kuno bahwa penyembahan berhala itu sangat menarik, sebab terkait dengan materialisme. Dengan menggunakan sarana peribadatan, para penyembah berhala itu dapat menghormati kekuatan yang mereka yakini dapat memberi kepada mereka kesuburan dan kemakmuran. Itu adalah agama yang menolong diri sendiri. Bukankah kedengarannya konsep ini sudah sangat populer?**

Just before the Lord comes again, with His way prepared by the roadwork of a final Elijah message of reconciliation (Malachi 4), the choice will be the same as in the days of Isaiah: Will

you worship the Creator, or will you worship something else (Revelation 13, 14). For in the end, we always worship something. **Sesaat sebelum Tuhan datang kembali, dan jalan-Nya telah dipersiapkan oleh yang memperbaiki jalan yaitu pesan perdamaian yang terakhir dari Elia (Mal. 4), pilihannya akan tetap sama seperti pada zaman Yesaya: Apakah Anda menyembah Pencipta, ataukah Anda menyembah yang lain (Why. 13, 14), karena pada akhirnya, kita pasti menyembah sesuatu.**

## **Ellen G. White Notes:**

Thursday, February 18: In Sickness And In Wealth

In rejecting the truth, men reject its Author. In trampling upon the law of God, they deny the authority of the Law-giver. It is as easy to make an idol of false doctrines and theories as to fashion an idol of wood or stone. By misrepresenting the attributes of God, Satan leads men to conceive of Him in a false character. With many, a philosophical idol is enthroned in the place of Jehovah; while the living God, as He is revealed in His word, in Christ, and in the works of creation, is worshiped by but few. Thousands deify nature while they deny the God of nature. Though in a different form, idolatry exists in the Christian world today as verily as it existed among ancient Israel in the days of Elijah. The God of many professedly wise men, of philosophers, poets, politicians, journalists—the God of polished fashionable circles. . . . is little better than Baal, the sun-god of Phoenicia.—The Great Controversy, p. 583.

All false worship is spiritual adultery. The second precept, which forbids false worship, is also a command to worship God, and Him only serve. The Lord is a jealous God. He will not be trifled with. He has spoken concerning the manner in which He should be worshiped. He has a hatred of idolatry; for its influence is corrupting. It debases the mind, and leads to sensuality and all kinds of sin.—Ellen G. White Comments, in The SDA Bible Commentary, vol. 1, p. 1106.

He who searches the heart, desires to win His people from every species of idolatry. Let the Word of God, the blessed book of life, occupy the tables now filled with useless ornaments. Spend your money in buying books that will be the means of enlightening the mind in regard to present truth. The time you waste in moving and dusting the multitudinous ornaments in your house, spend in writing a few lines to your friends, in sending papers or leaflets or little books to someone who knows not the truth. Grasp the Word of the Lord as the treasure of infinite wisdom and love; this is the Guidebook that points out the path to heaven. It points us to the sin-pardoning Saviour, saying, “Behold the Lamb of God, which taketh away the sin of the world” (John 1:29).

O that you would search the Scriptures with prayerful hearts, and a spirit of surrender to God! O that you would search your hearts as with a lighted candle, and discover and break the finest thread that binds you to worldly habits, which divert the mind from God! Plead with God to show you every practice that draws your thoughts and affections from Him. God has given His holy law to man as His measure of character. By this law you may see and overcome every



defect in your character. You may sever yourself from every idol, and link yourself to the throne of God by the golden chain of grace and truth.—Selected Messages, book 2, p. 318.

## FRIDAY February 19 **Jumat 19 Februari**

**Further Thought:** Read Ellen G. White, “Behold Your God!” in *Prophets and Kings*, pp. 311–321. **Baca tulisan Ellen G. White, “Pandanglah Allahmu!” dalam buku Alfa dan Omega, jld. 3, hlm. 255–262.**

“In Isaiah’s day the spiritual understanding of mankind was dark through misapprehension of God. Long had Satan sought to lead men to look upon their Creator as the author of sin and suffering and death. Those whom he had thus deceived, imagined that God was hard and exacting. They regarded Him as watching to denounce and condemn, unwilling to receive the sinner so long as there was a legal excuse for not helping him. The law of love by which heaven is ruled had been misrepresented by the archdeceiver as a restriction upon men’s happiness, a burdensome yoke from which they should be glad to escape. He declared that its precepts could not be obeyed and that the penalties of transgression were bestowed arbitrarily.”—Ellen G. White, *Prophets and Kings*, p. 311. **“Pada zaman Yesaya pengertian rohani umat manusia menjadi gelap melalui salah pengertian terhadap Allah. Sudah lama setan berusaha untuk memimpin manusia supaya memandang Khalik mereka sebagai pencipta dosa dan penderitaan serta kematian. Mereka yang telah ditipunya sedemikian rupa, membayangkan bahwa Allah keras dan serba sulit. Mereka menganggap-Nya sedang memata-matai untuk mencela dan mempersalahkan, tidak mau menerima orang berdosa lama-lama karena ada alasan hukum untuk tidak menolongnya. Hukum kasih oleh mana surga memerintah telah disalahartikan oleh ahli menipu itu sebagai pembatasan terhadap kebahagiaan manusia, sesuatu tanggungan kuk dari mana mereka ingin melepaskan diri. Setan memaklumkan bahwa peraturan-peraturan-Nya tidak dapat dituruti dan bahwa hukuman pendurhakaan dikenakan dengan sewenang-wenang.”—Ellen G. White, Alfa dan Omega, jld. 3, hlm. 255.**

### **Discussion Questions: **Pertanyaan untuk Didiskusikan:****

- 1. Summarize in your own words the message of [Isaiah 40:12–31](#). Write it using modern images, such as modern scientific discoveries that show even more graphically the awesome power of our God. Share your summary with the class. **1. Ringkaskan dengan kata-katamu sendiri pekabaran dari Yesaya 40: 12–31. Tulislah dengan menggunakan gambar-gambar modern, seperti penemuan-penemuan ilmiah yang dapat menunjukkan betapa dahsyatnya kuasa Allah. Bagikan ringkasan yang Anda buat dengan anggota kelas.****
- 2. How does Isaiah’s description of the permanence of God’s Word versus the fragile transience of human life ([Isa. 40:6–8](#)) speak to your fear of death? How does it relate to your hope of resurrection? ([Job 19:25–27](#), [Dan. 12:2](#), [1 Cor. 15:51–57](#), [1 Thess. 4:13–18](#).) **2. Bagaimanakah gambaran Yesaya tentang keabadian Firman Allah jika dibandingkan dengan kefanaan hidup manusia yang sangat rapuh (Yes. 40: 6–8) dapat mendinginkan rasa takut Anda akan kematian? Bagaimanakah juga****

**hubungannya dengan pengharapan Anda akan kebangkitan (Ayb. 19: 25–27; Dan. 12: 2; 1 Kor. 15: 51–57; 1 Tes. 4: 13–18)?**

3. **By taking [Isaiah 40:12–31](#) to heart, how could one be cured of pride and arrogance?**  
**3. Dengan merenungkan Yesaya 40: 12–31 dalam hati, bagaimanakah seseorang dapat disembuhkan dari kesombongan dan keangkuan?**

**Summary:** Through Isaiah, God brought comfort to those who had been suffering. Their time of trouble had ended, and God was returning to them. Rather than being discouraged and confused, they could trust God to use His creative power on their behalf.

**RINGKASAN:** Melalui Yesaya, Allah membawa penghiburan kepada mereka yang menderita. Masa kesukaran mereka telah berakhir, dan Allah telah kembali kepada mereka. Gantinya merasa tawar hati dan bingung, mereka dapat yakin bahwa Allah dapat menggunakan kuasa-Nya yang sangat kreatif untuk menyelamatkan mereka.

### **Ellen G. White Notes:**

#### **Friday, February 19: For Further Reading**

**Testimonies to Ministers and Gospel Workers, “An Exalted Privilege,” pp. 478–480;**

**Testimonies for the Church, “Conflicts and Victory,” vol. 1, pp. 608, 609.**

#### **An Exalted Privilege**

God is the Teacher of His people. All who humble their hearts before Him will be taught of God. “If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.” The Lord wants every church member to pray earnestly for wisdom, that he may know what the Lord would have him do. It is the privilege of every believer to obtain an individual experience, learning to carry his cares and perplexities to God. It is written, “Draw nigh to God, and He will draw nigh to you.” {TM 478.2}

Through His servant Isaiah, God is calling His church to appreciate her exalted privilege in having the wisdom of the Infinite at her command: “O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and His arm shall rule for Him: behold, His reward is with Him, and His work before Him. He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young. {TM 478.3}

“Who hath measured the waters in the hollow of His hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the Lord, or being His counselor hath

taught Him? With whom took He counsel, and who instructed Him, and taught Him in the path of judgment, and taught Him knowledge, and showed to Him the way of understanding? Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, He taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations before Him are as nothing; and they are counted to Him less than nothing, and vanity.” {TM 479.1}

“Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of His understanding. He giveth power to the faint; and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.” {TM 479.2}

In the forty-first to the forty-fifth chapters of Isaiah, God very fully reveals His purpose for His people, and these chapters should be prayerfully studied. God does not here instruct His people to turn away from His wisdom and look to finite man for wisdom. “Remember these, O Jacob and Israel,” He declares, “for thou art My servant: ... O Israel, thou shalt not be forgotten of Me. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto Me; for I have redeemed thee. Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified Himself in Israel.” {TM 480.1}

“Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and there is no God else beside Me... Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by Myself, the word is gone out of My mouth in righteousness, and shall not return, That unto Me every knee shall bow, every tongue shall swear. Surely, shall one say, in the Lord have I righteousness and strength: even to Him shall men come; and all that are incensed against Him shall be ashamed. In the Lord shall all the seed of Israel be justified, and shall glory.” {TM 480.2} **Testimonies to Ministers and Gospel Workers, pp. 478–480.**

## **Conflicts and Victory**

The investigation was a thorough one and resulted in freeing us from the charges brought against us, and restoring feelings of perfect union. Hearty and heart-rending confessions of the cruel course pursued toward us here have been made, and the signal blessing of God has come upon us all. Backsliders have been reclaimed, sinners have been converted, and forty-four have been buried in baptism, my husband baptizing sixteen, and Brethren Andrews and Loughborough, twenty-eight. We are encouraged, yet much worn. My husband and myself have had the burden of the work, which has been very laborious and exciting. How we have, in our feeble state, gone through with the investigation, with the feelings of nearly all against us, endured the preaching, the exhortations, and the late evening meetings, and at the same time prepared this work, my husband working with me, copying and preparing it for the printers, and reading proof, God only

knows. Yet we have passed through it and hope in God that He will sustain us in our future labors. {1T 608.1}

We now believe that much in the foregoing dreams was given to illustrate our trials arising from wrongs existing at Battle Creek, our labors in clearing ourselves from cruel charges, and also our labors, with the blessing of God, in setting things right. If this view of the dreams be correct, may we not hope, from other portions of them not yet fulfilled, that our future will be more favorable than the past? {1T 608.2}

In concluding this narrative, I would say that we are living in a most solemn time. In the last vision given me, I was shown the startling fact that but a small portion of those who now profess the truth will be sanctified by it and be saved. Many will get above the simplicity of the work. They will conform to the world, cherish idols, and become spiritually dead. The humble, self-sacrificing followers of Jesus will pass on to perfection, leaving behind the indifferent and lovers of the world. {1T 608.3}

I was pointed back to ancient Israel. But two of the adults of the vast army that left Egypt entered the land of Canaan. Their dead bodies were strewn in the wilderness because of their transgressions. Modern Israel are in greater danger of forgetting God and being led into idolatry than were His ancient people. Many idols are worshiped, even by professed Sabbathkeepers. God especially charged His ancient people to guard against idolatry, for if they should be led away from serving the living God, His curse would rest upon them, while if they would love Him with all their heart, with all their soul, and with all their might, He would abundantly bless them in basket and in store, and would remove sickness from the midst of them. {1T 609.1}

A blessing or a curse is now before the people of God—a blessing if they come out from the world and are separate, and walk in the path of humble obedience; and a curse if they unite with the idolatrous, who trample upon the high claims of heaven. The sins and iniquities of rebellious Israel are recorded and the picture presented before us as a warning that if we imitate their example of transgression and depart from God we shall fall as surely as did they. “Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.” {1T 609.2} **Testimonies for the Church, vol. 1, pp. 608, 609.**